A Noble Salutation,

And a FAITHFUL

GREETING

Unto THEE

Charles Stuart,

Who art now

PROCLAMED KING

OF

England, Scotland, France & Ireland.

From the Councel and Nobility of the Royal Seed, the Lyon of the Tribe of *Judah*, the Everlasting King of Righteousness, who Reigneth in

GEORGE FOX *the younger.*

A Copy of this was Delivered in Writing by *Richard Hubberthorn*, into the Kings Hand at *Whitehal*, the *4th* day of the *4th* Month, 1660. And this may be of Service to any of those called *Royalists* (or others) if they in Moderation will Read it, and for that Cause it is upon me to send it abroad in Print.

LONDON,

Printed for *S. D.* and are to be sold by *Robert Wilson*, at his Shop at the Sign of the *Black-spread Eagle* and *Wind-Mill*, in *Martins Le Grand*; 1660.

The Chief HEADS (or Particulars) *Viz.*

I. SEveral wholsome sound Exhortations (*and weighty things opened*) unto Thee O King.

II. *Concerning the Overturning of Thy Father, and those that took His part, and the Cause and manner of it, and how the Instruments imployed in the Work were Acted, and how they Corrupted themselves, for which cause God forsook them, and gave them up to work their own Destruction.*

III. *Concerning Thy coming so far into Power again, and those that took part with Thy Father and Thee, who were Conquered; and the Cause of it, and how the things hath been wrought, which being truly Considered, it may stop all Fleshly Glorying.*

IV. *Concerning the great Danger Thou art in, in Thy Coming in, and in Thy Place, and the Reasons why it is so, plainly demonstrated.*

V. *Concerning Religion and the Spirit of Persecution, and how, and from whom it sprang, and by whom it hath been Practised, and what means the Apostles used to bring into the Truth, and to preserve in it, and how they walked towards those that would not receive the Truth, and towards those that turned from the Truth.*

VI. *Concerning what Government and Governors the People of the Lord* (called Quakers) *stand for, and what they stand against; that so Thou mayest see that it is not Names that we stand for, or against; but that which is Righteous we are for, and that which is Unrighteous we are against.*

VII. *How we Resolve in the Strength of the Lord to stand for that which is Righteous, and against that which is Unrighteous.*

VIII. *Concerning a Government and Governours, wherein something may be seen to be good, and something bad; what we Resolve in the Lord to do in such a Case, declared.*

IX. *Concerning Plotting, or using a Carnal Weapon, and from whom we expect Deliverance, and what we are Confident God will bring to pass in his time.*

X. *Concerning Revenge, and what may follow if it be sought, and what if not, and what the Lord intends to bring upon this Nation, and for what Cause he will do it, if speedily Repentance be not come unto; and how we have Suffered, and are freely given up to the Will of God; And some Tender Desires concerning the People of this Nation and Thee, expressed.*

First,

First, Several wholſome, ſound Exhortations, &c.

LET thy Moderation be known unto all men, for the Lord is at hand, whoſe preſence filleth heaven and earth; and let ſuch a Nobility appear in Thee as to try all things, and to hold faſt that which is good; and either to read, or to hear with patience before thou judge; for wiſdom becometh a *King*, and true reaſon ſolidneſſe and patience, him that is a *Ruler of the* People. (Mark) The God of heaven hath put into my heart to write unto thee, and in tender love both to thy ſoul and body, to lay before thee ſeveral things, whereby thou mayeſt come to ſee and conſider, how the mighty hand and Juſtice of the Inviſible God hath been in theſe overturnings and changes, which have hapned in theſe Nations of late years. Therefore conſider theſe things; The mighty God, the everlaſting Father, He is the *King* of *Kings*, and the Lord of Lords, and the whole earth is his and the fulneſſe thereof, and he ruleth over the Kingdoms of men, and giveth them unto whomſoever he pleaſeth: Yea, he pulleth down one and ſetteth up another, and there is no overturning or changing in Kingdoms, but it is either by his Commiſſion, or permiſſion; and the Lord doth not do any thing, neither ſuffereth he any thing to be done, unto perſons or Kingdoms without a cauſe (though he may do whatſoever he pleaſeth) and who ſhall call him to an account? Yet all his doings are righteous, and his wayes are juſt and equal altogether: and it is for the unrighteouſneſſe ſometimes of a *King* or *Kings*, and ſometimes of a *People*, and other times of both, that the Lord doth break, or ſuffer a Nation or Nations to be broken; and when he determines to break a people, or to change Governments (or to ſuffer ſuch things to be done) in vain do men ſtrive to preſerve or uphold them: and the Lord may, and doth make whomſoever he pleaſeth his Inſtruments, for to do his determined work: and when they have done his work, then he may do whatſoever he

pleaſeth with them: and many times his Inſtruments, when they begin his determined work, appear very contemptible unto many: Yet, ſuch ſpeak fooliſhly and without underſtanding, who ſay, that ſuch Inſtruments are too weak and cannot prevail, ſeeing all power is in the hand of God, who can give wiſdom, and ſtrength, and courage unto whomſoever he pleaſeth; Yea, ſo much as may accompliſh his work; and he very oft times, by that which appeareth fooliſh, weak, and contemptible, confoundeth and bringeth to nought that which appeareth to be mighty and wiſe, that no fleſh ſhould glory in his preſence And when his Inſtruments have done his work (& he determines to break, or ſuffer them to be broken again) let them appear never ſo wiſe, bold and mighty, yet vainly do they ſpeak, who ſay, ſuch a wiſe, bold, and mighty people cannot be broken, ſeeing the Lord can do whatſoever he pleaſeth; who ſuddenly can turn mans wiſdom into folly, his ſtrength into weakneſſe, and his boldneſſe into dauntedneſſe of ſpirit. Now ſuch things as theſe *O King*, come oft to paſſe, and none of them without a cauſe; and they that are truly wiſe, learn further and get underſtanding through all theſe things; Therefore is true wiſdom better than ſtrength, and a right underſtanding is better than an earthly *Crown*: Therefore, *O King*, wait to feel the noble Principle of Wiſdom, which God hath inſpired thee withal; for there is a meaſure of it in thee, though it hath been hid, and that meaſure is the light, which Chriſt the Wiſdom of God hath enlightned thee withal, which light in thee is that which never had fellowſhip with darkneſſe in thee, or its deeds, nor concord with the devil or his works; but makes manifeſt and reproves all ſuch things: which light, being received in the love of it, and believed & waited in, man becomes a child of it, & ſo it gives him a good underſtanding, and opens an eye in him, whereby he comes to ſee the hand, and workings, and appearances of the inviſible God: and this light is the free gift of God, which is come upon all men; which being rejected, and a man not liking to retain it in his knowledge, he profeſſing himſelf then to be wiſe, becomes a fool, and brings condemnation upon himſelf, for rejecting that, which ſhould mi-

miniſter all things unto him appertaining unto life and godlineſſe. Therefore, *O King*, give all diligence to receive the Gift which God hath placed in thy heart, that ſo thou maiſt be acquainted with wiſdom, and that thou mayeſt be filled with moderation, gravity and patience, and come to a right underſtanding &diſcerning, that ſo thou mayeſt rightly look upon things paſt, preſent, and to come; and ſee them as they were, are, and ſhall be.

Secondly, Concerning the overturning of thy Father, &c.

Concerning thy *Father*, and thoſe that took *His Part*, there was an eminent hand of God in breaking them down, and bringing them under; and God did it not without a cauſe; for the Iniquity in them provoked the holy God to anger, and the height and pride of their ſpirits grieved and preſſed the Spirit of the Juſt God; and after he had a long time born with them, and warned them with his Eternal Light in their conſciences, yet they repented not, but ſtill grieved his good Spirit by many provocations, and waxed higher and higher againſt him in diſobedience; His anger then was kindled againſt them, and his indignation waxed hot; and he aroſe in the fiery ſpirit of his jealouſie, to eaſe himſelf of his adverſaries, and avenge himſelf of his enemies: and becauſe the living, wiſe, Eternal God (who made all the Nations of the Earth of one blood, and is no reſpecter of perſons) ſaw that thoſe that took part with thy *Father*, were generally (according to outward appearance accounted the wiſeſt, richeſt, nobleſt and ſtouteſt men, (mark) and that they did glory in their Wiſdom, Riches, Nobility, ſtoutneſſe and ſtrength, and vaunted themſelves over them that were made of the ſame blood; He (the living God) did then appear in contemptible Inſtruments, (as to outward appearance) as in Tradeſmen, Ploughmen, ſervants and the like, with ſome others, which I know thy *Fathers Party* made a mock at, and even ſcorned them as it were, and thought it too low, and too baſe a thing, to engage War againſt ſuch a contemptible People; yet in ſuch, I ſay, did the Lord appear to carry on that Work which he had deter-

determined, even to bring down the loftineſſe of Man, and to ſtain the pride and glory of fleſh, and that thy *Fathers Party* might have come to ſee that they were but men, made of the ſame earth and blood that others were; And the Lord God appeared mightily in thoſe his Inſtruments, giving them Wiſdom, Courage, and Strength to manage a War againſt a far more Mighty and wiſe People, as to outward appearance, than themſelves, and they prevailed daily againſt their Enemies; And the affections of the People run forth and inclined towards them; And God ſtruck thy *Fathers Party* with dauntedneſſe of Spirit, and turned their wiſdom backwards, and proſpered them not in the Field, but ſometimes cauſed them to Flee before their Enemies, and other times gave them into their hands; and yet they Repented not, neither did they humble themſelves before the Lord, but fretted and ſtrove, and ſome Blaſphemed and Curſed even for madneſſe to ſee how they were Defeated; yet they ſtrove in vain, for God was againſt them, and they grew weaker and weaker, until they were even wholly ſubdued, and brought under their Enemies, & given into their hands for a Prey; That ſo they durſt not ſcarce act, or ſpeak any thing againſt their Enemies: And God ſuffered Thy *Father* to be delivered into their hands: And thus the Lord ſtained the Glory and Pride of that People which took part with thy *Father* and *Thee*, by a low and contemptible means, as to outward appearance; though I do verily believe that thoſe in whom God did appear againſt thy *Father*, thy *Self*, and thoſe that took that part, did act ſeveral things againſt you, beyond their Commiſſion they had from God; yet he did permit them: And in ſeveral of them, who did engage againſt *thy Father* and *his Party*, there was once a tender, honeſt good Principle, in the day when they were low; and there was true deſires in ſome of them after a juſt Liberty, both as appertaining to Conſcience, and in things betwixt man and man; and they were truly ſenſible of many Oppreſſions which were in the Nation, both in matters of Religion, and in the Laws and Cuſtoms of the Land; and they cryed unto God when they were low, and vowed unto him (and engaged unto man) That if he would deliver their Enemies into their hands, that then they would remove all Oppreſſion,

Oppreſſion, and make the People of theſe Nations a Free People, and that they ſhould have their Juſt Rights and Liberties both as Men, and as Chriſtians. Now after Thou hadſt alſo ſtroven againſt them (with a perfidious People, to wit, the *Scots*) and ye were defeated; the Lord gave their Enemies ſo into their hands, that they had as much outward Power in theſe Three Nations as they could deſire; and they alſo became a Dread, and a Terror to ſome Nations about them; And they had Power, and Opertunity to have Removed all Oppreſſions out of the Land: but alas, Covetouſnes, and Self-ſeeking Luſts, ſprang up in moſt of them, and leavened them; and when they had Reſt and Fulneſſe, they forgot the Lord, who had Raiſed them from a low degree; and they forgot the Oppreſſion of their Brethren alſo, and regarded not to Pay their Vows to God and Man: But after a time the Chief of them got into thy *Fathers* Houſes and Lands, and into *Thine*, and into ſome of thoſe that took Your parts, and others they Sold, and ſo thereby became Great in the Earth; And then their luſts encreaſed, and they grew wanton againſt the Lord alſo, and boaſted themſelves over thoſe whom they had Conquered; And ſome of them began to creep into thoſe Places and Things themſelves, which they had cryed out againſt in others; And ſo built and ſet up the ſame Thing, in, and among themſelves, which they had thrown down, and deſtroyed in another; onely in Deceit and Hypocriſie, they got other Names for them. Then ſeveral of the Army that were amongſt them, when they ſaw their Deceit and Wickedneſſe, and that they did not intend the thing, which they did pretend, durſt not for conſcience ſake continue any longer amongſt them; but left them ſeveral years ago, and declared againſt them; And others ſince, that feared the Lord, were turned out by them; ſo that in a ſhort time many of them became greater oppreſſors and Perſecutors, than thoſe whom they had conquered, and ſo provoked the Lord to anger. Then the Lord raiſed up many Prophets and Servants, and ſent them amongſt thoſe who had acted thus treacherouſly: and ſome alſo wrot unto them, and laid their abomination plainly before them, & ſhewed them wherein they had erred, & exhorted them to

Repentance:

Repentance: and plainly ſhewed unto them, what the Lord required at their hands: And ſometimes were made to Reprove them ſharply and plainly, and Propheſied unto them, that the Lord would confound and break them to pieces one againſt another, and ſuffer them to be deſtroyed, if they repented not ſpeedily: but they would not hearken, but grew ſtiff-necked againſt the Lord and his People, and ſuffered many of them to be Oppreſſed, their Goods ſpoiled, and ſome of them to be Impriſoned unto death in their Names: And thus they Rebelled againſt the Lord more and more, and boaſted of their Strength, and Wiſdom, and Valour; and ſo forgot how that it was the Lord that raiſed them up from a low degree, and gave them Power over their Enemies: And thus they wrought grievous Provocations in his ſight, ſo that then the Anger of the Lord was kindled againſt them; and as they forſook him, ſo he forſook them; and at length he gave them up to the Counſels of their own Hearts, becauſe they had rejected his Counſel: And then they began to Divide and Split amongſt themſelves, and to Betray one another for Self-ends; and their Courage began to fail, and faintneſſe and deadneſſe of Spirit ſeized upon them; and having plunged themſelves ſo far into Covetouſneſſe and Luſts, the Cloud of Error grew ſo thick upon them, that they could not ſee the Cauſe, that they once were ſo Zealous for: and then Confuſion fell upon them, and they groped like blind men, and knew not at what they ſtumbled; neither knew they for whom, nor for what to ſtand; but ſometimes cryed up and Engaged for one Thing, and ſhortly after cryed againſt it, and threw it down again; and ſome of them cryed for one Thing, and others brought forth another Thing; and ſo like *Babels* builders (whom God determined to ſcatter) they acted; and their Eye being blinded, they wrought their own deſtruction; and few of them ſaw it, until it was come upon them; and them that did, were as men amazed, and knew not how to help themſelves. And thus the juſt hand of the Lord came upon an Hypocritical, Deceitful, Profeſſing People, who in Words have made a great Profeſſing that they knew God, but in Works they have denied him; and therefore hath the Lord

taken

taken away their ſtrength for the preſent, and turned their wiſdom backwards, and ſtained their Glory, that they alſo might come to ſee what they were, and what the Lord did for them, and what they are fallen from, that ſo happily ſome of them may come to find repentance, and to be humbled under the Mighty Hand of God, and the Lord may heal their backſlidings, and may raiſe up his own Eternal Witneſſe in them (the Tabernacle of *David*) which hath been fallen down.

3. *Concerning thy coming ſo far into Power again, &c.*

Now, obſerve the hand of the Lord in thy coming ſo far into Power again, and thoſe who took part with thy *Father* and *Thee*. Firſt, conſider the cauſe of it (in the fear of the Lord) and thou wilt find, that it is, becauſe they unto whom God gave ſuch power over you, were not faithful unto God, as hath been ſaid before, but grieved the Spirit of the Lord with their hypocriſie from day to day, talking for Liberty, but behold they brought forth oppreſſion, and ſo became worſer than you that went before them, who did not profeſs ſo much for Liberty in words; And this I know, that if they had been faithful unto the Lord, thou and thoſe called thy Friends, could not have come over them thus as ye have done; Therefore let no man deceive thee, by perſwading thee that theſe things are thus brought to paſs, becauſe the Kingdom was thy own proper right, and, becauſe it was with-held from thee contrary to all right, or, becauſe that thoſe called *Royaliſts* are much more righteous than thoſe, who are now fallen under thee; For I plainly declare unto thee, that this Kingdom, and all the Kingdoms of the Earth, are properly the Lords, & that he may & doth give them unto whomſoever he pleaſeth; and whenſoever he pleaſe, he may take them away again, and give them unto others, and when he doth thus, it is not contrary to right; And this know that it was the juſt hand of God in taking away the Kingdom from thy *Father* and *Thee*, and giving it unto others, and that alſo it is now the juſt hand of the Lord to take it again from them and bring them under *Thee*; Though I ſhall not ſay, but that ſome of them went beyond their Commiſſion againſt thy *Father*, when they were brought as a rod over you, and well will it be for thee, if thou becom'ſt not guilty of the ſame tranſgreſſion now thou art brought over them; and

this consider, that those who are called thy friends, who were Conquererd, have humbled themselves but little under the hand of the Lord, but are still found to be in great transgressions; and also consider, the manner how this thing hath been wrought, and carried on, concerning the bringing in of thee again, that so there may be no fleshly boasting, for the thing is plainly discerned by them whose eye is single, and I shall declare it unto thee; Mark, the Army having acted so deceitfully, the lusts and gain of the world blinded their eye, and they having so far provoked the Lord, until his decree was sealed against them, and he had determined that they should be broken; after this they split among themselves, and turned from one thing to another, and knew not where to rest, and the Lord suffered some to rise up from among themselves to deceive the rest, and so they through dissimulation (in professing to stand for those who had so eminently stood against thy Father and thee) got power to weaken and turn out those that were really against thee, as disturbers of the *Good Old Cause* (as they tearmed it) and so by little and little strengthened those that stood for thee; and thus the deceived blind men provided a rod for themselves, & so by little & little wrought themselves under it, and it is just upon them, for the rod is for the fools back. So let this be considered, that this was not carried on by the stoutnesse of those that stood for thee, nor yet by a visible plain down-right dealing, but rather through the hidden mysteric of deceit, which was suffered to work against those whom God had determined should be broken, that so, by the same way whereby they had deceived others, which was, by pretending to stand for that, which they did not intend, I say, even by the same way, they in the end should be deceived themselves: So let none Glory in what is done concerning this thing, as if it were done by their valour or wisdom, though I can truly say, the hand of the Lord hath permitted these things, and that for the causes before mentioned, and he will be glorified in all these overturnings.

4. *Concerning the great danger thou art in, in thy comingin, &c.*

And also, consider the danger that thou art in, in thy coming in as King of these Nations, for it is exceeding great as things stand, and this hath been much upon me to lay before thee; and it is in tender love both to thy Soul and Body; for I plainly see that

that if thou ſhouldeſt come in upon the account of the people called *Presbyterians*, if thou ſhouldeſt refuſe to bow to what they would ſet up, or if thou ſhouldeſt not ſatisfie the ungodly covetouſneſs of their Prieſts, there is ſeveral of them would be ready to ſerve *Thee* as they did thy *Father* if they were permitted. And if thou do come in upon the account of thoſe people called old *Royaliſts*, (Mark) truly, though I do believe they would abhor ſuch a thing as to ſell thee; yet the iniquity of many of them is ſo great, and there is ſo much Swearing, luſts and vanity amongſt them, that except they repent, they are not like long to proſper, but the hand of the Lord will aſſuredly break them alſo. And furthermore conſider, there are a deceitful people in theſe Nations, for there are many thouſands that now appear highly for thee in words, that if they could ſee a likelyhood of a change, they would appear as much or more againſt thee: Therefore conſider thy ſtanding, and be not high minded, but fear, and take heed leaſt thou falls and never go about to engage the people unto thee by Oaths, leaſt thou cauſe many to forſwear themſelves; for truly this people, a great part of them are a perfidious people, as they have manifeſted themſelves, who one while, have Sworn for a *King* and *Parliament*, and ſhortly after, they have ſworn againſt a *King*, *ſingle Perſon* or *Houſe* of *Lords*, and ſhortly after they have Sworn or engaged for a *ſingle Perſon* again, and called one another *Lords*; and a little while after have turned againſt that Government, and cryed up a *Parliament* again; and now the ſame people are generally crying up a *King* again; And truly thoſe Rulers who have impoſed ſo many ſeveral engagements upon the people, they have done exceeding evilly therein: And how abominably have theſe durty, deceitful, covetous Prieſts acted in all theſe changes? Oh it is hard to utter their deceit, who one while have prayed for a *King* and *Parliament*, and when they ſaw the *King* was likely to fall, and that he was no waies likely to maintain them, then they turned againſt him, and prayed only for the *Parliament*, and aſſerted their Authority, and curſed them that would not go out to help againſt the Mighty. And ſhortly after when *Oliver Cromwell* had turned out the *Parliament*, and ſet up himſelf, then they cryed up (and prayed for) him, and many of them began to aſſert his Authority to be juſt; and when he dyed, many of theſe Prieſts began to addreſs themſelves to his Son, and

fawned upon him, that he might provide for their God, which is their Belly; and they appeared to be sorrowful for his *Fathers* death, and blaspemously tearmed him the light of their eyes, and the breath of their nostrils; and they told *Richard* that God had left him to carry on that Glorious Work which his *Father* had begun; And some of these Priests compared *Oliver* to be like unto *Moses*, and *Richard* to be like unto *Joshua*, who should carry them into the promised Land; But surely these blind Priests are yet in *Ægypt*, the land of darkness, and there are like to lie except they repent. And surely those that made *Oliver Chancellor* of one of their *Universities*, they hoped he should have continued longer in his place then he did; But it is manifest that they are such as the Prophet said, night should come upon them, and they should have no vision. And how soon did some of them turn for a *Parliament* again, when the Army turned out *Richard*? And when *George Booth* made a rising, and they thought there would be a turn, then some of them cried out against the *Parliament*, and began to curse such as would not go out against them; And when *George Booth* was taken, then many of them began to petition to the *Parliament*, and to excuse themselves, that they had no hand in that rising; And now they are generally crying up and praying for thee, and all this is for their bellies: therefore if thou wilt believe them and trust to their prayers, thou art worthy to be deceived by them; And all that will uphold them in that state they are in, and compel others to maintain them, they are not like to prosper, for the hand of the Lord is against them, and that Scripture is fulfilled upon a great part of these Nations, *like Priests like People*, who are given to coveteousness and deceit, and will turn and appear for any thing that is for their gain; Yet, this I testifie in the Lord, that such Ministers as the Scriptures of Truth own, I own; And such a maintenance as Christ allowed his Ministers to take, I have unity with; And I know, that such as are his Ministers, will be therewithal content, but such Ministers as will not, they serve not the Lord Jesus Christ, but their own bellies, and such I cannot but declare against. Therefore now *O King* be wise, and cleave unto the Lord with thy whole heart, and he will teach thee to love thy Enemies, and to do unto all men, as thou wouldst they should

do

do unto thee, if they were in thy condition and thou in theirs; and this is the way for to prosper, and this will engage the Lord for to stand for thee; And also it will reach the witnesse of God in all people, and thou wouldst become honourable in their hearts, and hereby they would be engaged and drawn unto thee more then by Oathes or force of Armes: But if thou wilt not hear, and do the thing that is just and right in the sight of the Lord, then will the Lord appear against thee, and when thou hast filled up thy measure, thou shalt be assuredly broken; and then shalt thou know that God hath spoken unto me. ‖ And if thou dost not speedily seek to stop this abounding ungodlines which flowes in this Nation (and which hath much increased since there was a likelihood of thy being brought in) verily an evident hand of God shall come upon thee, which thou shalt not in any wayes be able to escape. Therefore consider it speedily, for verily, the mighty God is greatly displeased, by reason of the great wasting and spoil that is made of his Creatures, in a way of rejoycing and triumphing concerning thee; Oh how is the Devil, the destroyer, let loose in this Nation! and the streets thereof become like unto *Sodom*, and peoples mouthes are filled with Oathes and bitter cursings; And they go stammering and staggering because of drunkennesse, and sober people that fear the Lord can scarce passe in the streets without being scoffed at, threatened, or having violence done unto them, by those that appear for thee, who bitterly will curse, and wish that which they call the Pox and Plague upon us, and the next words cry out and say, *God save King Charles*: Oh consider these things, and seek to stop them, least they become thy burthen! And also when we have been peaceably met together to wait on the Lord, and to hear and declare the Everlasting truth, we have been abused, and part of our Houses and Windows broken, and some of us knockt down and torn, as though they would have pulled us limb from limb, and our blood drawn, knocking us down without respect had to age or sex, and this they say thou wilt bear them out in, and they expect an order they say shortly from thee, either to banish or hang us all; and in thy Name, was I commanded and serched out of a meeting at *Harwich*, upon the first day of this week, & hailed to prison without being examined,

‖ *Since the writing of this before it could be delivered, we have seen a Declaration put forth by Thee, by which in part this is answered; which as this and the rest comes to be fulfilled, the Lord will blesse and prosper Thee.*

and

and without a mittimus; and this was, becauſe I was made in the Dread and Power of the living God, to crie a loud againſt the Curſing and the Rudeneſſe which I then heard, and beheld amongſt the People in the ſtreets; And I was made to utter theſe words, and ſay. Wo, wo unto the Rulers and Teachers of this Nation, who ſuffer ſuch ungodlines as this, & do not ſeek to ſuppreſs it: and for this was I put in priſon. *O King*, for theſe things will the Lord God viſit, and if thou ſeek not to ſtop them, thou wilt feel Gods hand for it; Verily, I declare unto Thee, in the fear of the Lord, I never heard of, nor beheld ſo great prophaneſſe, as I have done within theſe few weeks paſt: Oh, it is hard to utter, how much Wine and ſtrong Drink hath been devoured in waſte, by peoples drinking of healths unto thee! ſome upon their knees, and ſome otherwiſe, even until ſome have been ſo drunk, they could neither ſpeak or go right, and what abundance of wood hath been waſted and devoured in making of great Bone-fires (as they call them) which they have done as they ſay to rejoyce becauſe of Thy coming; Yea even ſuch great fires have been made upon this account, that they have been dangerous both unto Cities and Towns, and ſuch noiſes have been heard of late in Cities and Townes, as ſcarce ever have been the like, by ſhooting off of Guns both great and ſmall, and by ringing of Bells, and by peoples ſinging and laughing, and ſhouting like riotous mad men, and the ſtreets in ſeveral places ſtrown with flowers, and the like; And this is done in rejoycing concerning Thee, and what abundance hath been devoured in feaſting, and banqueting, and abominable rejoycings? And alſo, conſider in what great need poor people are of ſuch Creatures as have been thus devoured, and, conſider what can be the end of all theſe things: now the Lord is my witneſſe, when I have ſeen and felt this ungodlineſſe, a tender pitty hath aroſe in me towards Thee, becauſe, I have beheld the danger that Thou art in, which is exceeding great: Let no man deceive Thee, by perſwading Thee, that Thou art in a ſafe condition, becauſe the outward ſtrength of the Nation appears to be at thy command; For conſider this, *Oliver Cromwel*, and his party had as much of that ſtrength, (or more once,) as Thou haſt now; and thoſe called Thy party, were fallen as much under them, as they are now under

der Thine; And yet consider how their strength was taken from them, and how it vanished away like smoak; Yea, the Lord is Righteous and Powerful, and if he speaks but the word it must be fulfilled, and there is no people too strong for Him; for all Nations in comparison of *Him*, are but as the drop of a Bucket, and as the small dust, which his breath scattereth as he pleaseth, and truly, God is highly provoked, therefore take heed what Thou dost.

5. *Concerning Religion and the Spirit of persecution*, &c.

And as concerning Religion, I exhort and warn Thee in the Name and fear of the Lord, to take heed that thou bind not the consciences of any, and that thou suffer no other means to be used about Religion but what the Apostles used; For all this killing, and imprisoning, and persecuting about Religion, the Lord abhors it; Yea, the *Papists* killing, & imprisoning, and persecuting of the *Protestants*, & the *Protestants* killing, & imprisoning, and persecuting of the *Papists*, and others about a form of Religion; these things are of the Devil, the destroyer in them both, and not of Christ, who came not to destroy mens lives, but to save them: And consider, *Cain* was the first murtherer about Religion, who slew Righteous *Abel*, and *Cain* was for it a vagabond; And the vagabond *Jews* persecuted Christ and the Saints; and the Saints, since Christ suffered without the gate by and for sinners, used no persecution about Religion, but Christ said that inwardly ravening Wolves should come; And *Paul* prophesied that after his departure, grievous and ravening Wolves should come, who would not spare the flock, and before *John* died he saw them come, and said to the Saints, little Children, ye have heard that in the last times Antichrist shall come (mark) even now said he are there many Antichrists already come, whereby we know that it is the last time: so mark, these Antichrists killed those that held the Testimony of Jesus, which is the Spirit of prophecy; And here the whore (adulterated from God) got up, and she drank the blood of the Saints and Martyrs of Jesus, and the Kings of the Earth commited fornication with her, and drank her cup; And she sate upon Nations, Kindreds, Tongues, and People; So all this imprisoning, and killing, and whipping, and stocking, and stoning and mangling

ling of the Creatures about Religion, is practised among the Heahens, and the Antichrists, the Apostatized Christians, who are gone out from Christ, and the Apostles Spirit and Doctrine; for they wrestled not with flesh and blood, but with Principalities and Powers, and Spiritual wickednesses in high places; So they fought against Spiritual wickednesse, and not against Creatures, and the Weapons of their warfare were not *Carnal*, but *Spiritual* (mark) they used no imprisoning, stocking, whipping, stoning, hanging, burning banishing, or mangling of the Creatures to perswade or turn them to their Religion; neither did they use any other force (to turn people to the pure Religion) then that which proceeded from the invisible Power of Gods Eternal Spirit in them, which struck at the Spiritual wickednesses, and the evil thoughts and immaginations which were exalted in people above the knowledge of Christ, and so they sought to bring the wickednesse into captivity, and not the Creatures; But to bring them into liberty, by turning them from darknesse to light, and from Satans power unto the Power of God: and them that had known the Truth, and turned from it, and became Hereticks, after the first and second admonition (if they would not hear) they rejected, knowing, that such were condemned in themselves; But they did not give order to kill such, for that had been the way to have sent them headlong (as one might say) unto *Hell*: and as for such as withstood the Apostles, and would not receive the Gospel, but opposed the Truth and themselves, after they had gently and patiently dealt with some, and taught and instructed them concerning the Kingdom of God, and reproved and warned others, and they would not receive them, nor their Testimony, they turned from them unto others, and left them unto the Righteous judgment of the Lord, which was to be revealed in flames of fire upon those that would not obey the Gospel; But they did not persecute any, nor use any outward force with any about Religion, neither did they give any command for such a thing; and to preserve in the truth such as were come to it, they used patience, meeknesse, long suffering, and sound Doctrine; And kept them and commended them unto the ingrafted word (which was nigh in their hearts and in their mouthes) the which was able to save their souls; And did not threaten to persecute them if they

they did turn out of the Truth: Therefore, they that persecute about Religion, are not for Christ, but Antichrists, that is, against Christ. So take heed, that Thou dost not set up persecution about Religion, upon any pretence whatsoever, nor tolerate it; For the Lord God hath brought forth a people in these Nations, and he will bring forth more, that cannot, nor may not bow unto any other thing in their Worship, than unto the Name of Jesus, whose Name is called the Word of God: And if Thou oppressest this people, the Lord will assuredly take away Thy power, and avenge their cause; (mark that) for he careth for them; And verily, we have not another to trust in, than the Name of the Lord, and we know that to be a strong Tower, which is able to preserve us; And we know, that he will not suffer any thing to come upon us, but what shall work for his Glory and our good. But these things are spoken unto Thee, that Thou might'st fear the Lord, and might'st not pull judgement upon thy own *Head*.

6. *Concerning what Government and Governours the people of the Lord* (called Quakers) *stand for, and what they stand against, &c.*

This I declare in the truth and presence of the Lord, and I know, there are many thousands in these *Nations*, that are of the same minde with me, that it is not for the name, that may be put upon a Government, that we either stand for, or against; but it is a righteous Government (according to the higher Power, which is according to that of God in every mans conscience) which we stand for, and earnestly desire after, both in things appertaing to God and man; And we, for our selves desire no greater liberty, either in things Religious, or in things Civil betwixt man and man, than we desire all others might enjoy: And if such a Government as this be set up, then if he that is Chief, in taking care and seeing that Justice may be done to all, without respect of persons, if he be called a *King*, a *Judge*, a *Protector* or a *General*, we shall not be against either or any of the names; Or if the care and trust be laid upon more, if they be called by the name of a *Parliament*, or a *Councel*, or a *Committee*, or *King* and *Parliament*, or *any*, we are content, and shall willingly submit unto Righteousnesse from them, or any of them, as our duty. And it is that which is unrighteous

(which is called a Government, wherein oppression, partiality, and cruelty is exercised, either in things relating unto conscience in matter of worship, or in things civil betwixt man and man) that we stand against; And if such a thing be set up and called a *Government*, and if the chief in it be called a *King*, or a *Judge*, or a *Protector*, or a *General*, or a *Parliament*, or a *Councel*, or a *Committee*, or *King* and *Parliament*, we cannot stand for any of the names, nor submit unto the unjust things commanded by them, any other wayes, than through a patient suffering under it; And this according to the strength of the Lord, we shall be willing to do.

7. *How we resolve in the strength of the Lord to stand for that which is Righteous, and against that which is unrighteous.* &c.

The way how we shall stand for the righteous Government and Governours, is, by yeilding all due lawfull obedience unto them and their commands; And by labouring in the power of the Lord, to bring down and to keep under the evil lust in people, which is the cause of all Wars, and rebellions, and transgression: And, as much as in us lies, we shall endeavour to live peaceably with all men, and perswade others unto the same; and so, by a Godly Conversation, we shall be patterns unto others: And this will be an adorning of good Government, and Governours, and a help unto them; And this we resolve in the strength of the Lord to do. Also, the manner how we shall stand, through the Power of the Lord, against that which is unrighteous (though it be called a *Government*, and against unrighteous *Governours*) is, by bearing our testimony against them in the Power of the Lord; And by yielding no other obedience to them, than in submitting patiently to suffer and endure, whatsoever punishment the Lord shall suffer them to lay upon us: And this shall turn against them daily, and weaken them, and bring shame upon them; For persecution, is to them that persecute us, a token of perdition; but unto us of Salvation, and that from the Lord.

8. *Concerning a Government and Governors, wherein there may something seen to be good and something bad,* &c.

And as concerning a Goverment or Governors, wherein there

there may be ſome thing good and ſome thing bad; This I ſay in ſuch a caſe, whatſoever is good in either, we ſhall be ready through the Lords ſtrength to ſubmit unto, and own, and we ſhall labour to preſerve and cheriſh that; And as the Lord ſhall move us, we ſhall be willing to ſhew the Governours in plainneſſe, what is wrong in them, and in the Government; And if they refuſe to hear us and afflict us, we ſhall in patience yield our bodies, to ſuffer under that which is bad in either; However, we ſhall diſcountenance it, and labour through the power of the Lord in a Spiritual warfare to deſtroy it, that ſo it may further appear, that we are not againſt *Magiſtracy* but for it, (it being Gods Ordinance) and that we are onely againſt that in *Magiſtrates* and *People*, which would and which doth defile, and pollute the place of *Magiſtracy*.

9. *Concerning plotting, or uſing a carnal Weapon; And from whom, we expect deliverance.* &c.

And, I further teſtifie in the Lord, that I do not intend, neither have I any ſuch thought in my heart, either to plot for, or againſt thee, or any other upon the Earth; for I do not expect deliverance by a carnal Sword, and yet I know, deliverance ſhall come, with, or without, the help of man; and in vain have been, and ſhall be, all the ſtrivings, compellings, & murtherings about Religion, Church, and Worſhip; for man may as well ſay to the Sun in the Firmament, ſtand thou ſtill; Or to the Sea, be thou dried up, as hinder one jot of the Lords mighty workings in this his day; for, his Work, yea, his ſtrange work ſhall be brought to paſſe, and mine eye ſees it, and not any mortal ſhall be able to hinder it. And into the belief of this, I know that the Lord hath gathered ſeveral thouſands into the ſame mind with me, that are called by the name of *Quakers*; And we could deſire, if it were the will of God, even that all men were of the ſame mind; And thoſe that are otherwiſe minded, we ſhall leave them unto the Lord, to do what He pleaſeth with them: And we are freely given up unto the will of God, and we have committed our cauſe unto Him, and He ſhall bring it to paſſe, that ſo it may plainly be made manifeſt,

that we are a people ſaved by our God, from whom we expect deliverance; And He hath made us willing to wait until He bring it to paſſe: And this we are confident of, that the Everlaſting Goſpel, which is the Power of God, ſhall again be Preached unto all *Nations*, *Kindreds*, *Tongues* and *People*; and that the Whore of *Babylon*, the Beaſt and his Horns, and his names which have prevailed againſt the Bodies of the *Holy People* in the night of Apoſtacy, ſhall ceaſe to prevail againſt the Saints, and that *Babylon* and her Merchants ſhall be thrown down and confounded; and then ſhall the Saints of the moſt High poſſeſſe the Kingdom. And we do believe, that God will overturn and overturn, until he hath brought to paſſe the thing that he hath decreed, which is, to eſtabliſh Righteouſneſs in the earth and then ſhall there be *Judges* as at the firſt, and *Counſellors* as at the beginning, and *Kings* ſhall become nurſing *Fathers*, and *Queens*, ſhall become nurſing *Mothers*, and the *Kingdoms* of the world, ſhall become the *Kingdoms* of the *Lord* and of his *Chriſt*; and hereof we have an aſſurance in the Spirit of *Truth*, and yet, we never expect to know *Chriſt* after the fleſh to Reign, but *he* ſhall Reign over all the Earth, whoſe *Kingdom* is an everlaſting *Kingdom*, and all Powers ſhall ſerve and obey him, who is *King* of Saints.

10. *Concerning Revenge, and what may follow if it be ſought, and what, if not, &c.*

Take heed of ſeeking revenge, O let not the enemy of thy Soul within or without, get thee into blood; vengeance is the Lords and he will repay it: Therefore wherein thy enemies went beyond their Commiſſion againſt thy *Father*, or any that took his part, leave that unto the Lord, who will reward every one in Righteouſneſs, according to their deeds done in their bodies; And conſider how far Chriſt was from ſeeking or deſiring revenge, when they murthered him as concerning the fleſh, who ſaid, Father forgive them, for they know not what they do. Oh mind that ſpirit, and conſider he was greater than thy *Father*, and he was free from all tranſgreſſion; and wherein thy enemies did evil in any thing againſt thy *Father*, or *Thee*, and thoſe

those that took your part; freely forgive them, and render not evil for evil, unto any man, but overcome evil with that which is good. *O King*, this were the way for thee to be established in peace, and so to end thy dayes; Oh that thy heart were thus inclined! that Mercy, and Righteousness, and Peace might be found to Reigne in thee, and that Mercy might Triumph over severity, then might'st thou prosper; and many of thy enemies, and also of those that are called thy friends, might be converted unto God, and so ye might be united in true love one unto another, and this were better than conquering by force. And consider this, there are many, that acted against thy *Father*, and *thee*, whom the Lord intends good towards, though I know, that several of them through covetousnesse and envy, have done exceedingly wrong in many things; Yet consider, how Christ taught his to pray, *forgive us our trespasses, as we forgive them that trespass against us*; And I do verily believe that if they turn unto the Lord, and truly humble themselves under his hand, and believe in the light of his Son and obey him, that he will freely forgive them all their Transgressions. But if thou resolvest to avenge thy self, and those called thy friends which have suffered, and to keep under those, which are now fallen under thee, by a heavy yoak, either in matters of worship, or otherwise, I know it will exasperate the spirits of many against thee, and it will raise up the desperate aggravating part in man, and so the thing may kindle again in the murdering Spirit; And the Lord may suffer it to break forth into blood, which if it should, it may be the saddest time that ever thou yet sawest; for this I know, and do stedfastly believe, that after God hath tryed his people, he will assuredly bring an overflowing scourge upon this Nation, and many shall fall and perish by an evident hand and judgement of the Lord, except they repent speedily; And verily, there is but a little space given to prevent this great judgement and destruction, because the Lord hath already born long, and his patience hath been exceeding great, and he hath sent many of his Servants, and Prophets to warn this Nation and others, and many thousands have believed us, and are gathered into Peace with us, notwithstanding they see a great judgement to come upon the earth, and though many have believed us, yet alas, the far greater part hath either beaten, or imprisoned, or

ſcoffed at, or ſleighted and rejected us, and the teſtimony which we hold; and ſome have ſpoiled our goods, and impriſoned ſome of us to death, and ſome of us have been killed for the teſtimony of Jeſus and the Word of God; And ſo, many in the Nations are waxed worſe and worſe; And when the Lord hath ſmitten ſome, they have revolted more and more; and when he hath raiſed up others, and given them proſperity, they have then fed themſelves without fear, and forgot the Lord, and waxed wanton againſt him. Therefore, ſeeing people will neither hear the Prophets of the Lord, nor regard the Light of his Son in their Conſciences, which checks and reproves for ſin and evil in ſecret, nor turn to the Lord when he ſmites them, nor regard his Truth when they have proſperity, the Lord will leave ſtriving with ſuch a people, and bring ſuddain Deſtruction upon them, and deliver his choſen as he did juſt *Lot*. So, we are given up to the Will of the Lord, and do patiently wait for his mighty appearance to deliver us, who have long been a ſuffering people, who have ſuffered both by *Parliaments*, *Army*, *Protectors*, and by thoſe called thy *Friends* alſo; yea, we have ſuffered and been moſt cruelly entreated, even by *Rulers*, *Prieſts* and *People*, *Profeſſors* and *Prophane*, becauſe we could not joyn unto the evil in either, but have been made to reprove them for it, & to exhort them unto that which is good; and ſo we muſt yet do, ſo long as we find the Lord requiring it at our hands, though for it we be hated and perſecuted unto death, yet knowing that it is without cauſe on our part when we ſuffer, we have peace with God, through our Lord Jeſus Chriſt, in all our ſufferings; and our lives are not dear unto us, that we may finiſh our courſe with joy, and our Teſtimony for the Lord, which he hath given us to bear, though it be ſealed with our blood; for we certainly know, that the Lord is our reward in whatſoever we do, or ſuffer for his Names ſake. And now O *King*, as thou expects the bleſſing and preſence of the Lord with thee in thy *Government*, fear and dread his preſence, by ſtanding in awe of his living Witneſſe, *the Light*, which he hath placed in thy conſcience, to guide and direct thee in all thy wayes, that his wrath may be turned away from thee, that ſo this Scripture might not be fulfilled upon the people of this Nation, *God gave them a King in his anger, and he took him away in his ſore diſpleaſure*;

But

But if it ſhould prove ſo, I ſhall have peace, for I am clear of thy blood, inaſmuch, as in plainneſſe I have let thee ſee, how things have been, and how they may or ſhall be, and wherein thy danger ſtands, and how that Righteouſneſs onely eſtabliſheth the Throne. And my deſire is, if it be the will of God, that thou mighteſt conſider them in the Principle of Life & Wiſdom, and thereby come to be preſerved & ſaved from that deſtruction, which, in Gods Eternal Light I ſee thee in great danger of. Thus in innocency and truth, and in uprightneſs and ſincerity of heart, I have freely declared unto thee, what was laid upon me, and it is in true, tender and unfeigned love both to thy Soul and Body; and that this is true, God is my Witneſs, and the Witneſſe of himſelf in thy Conſcience, ſhall anſwer unto it; unto which I leave and commend thee, from which thou canſt not hide thy thoughts; So to the Lord God of life be Glory, and Dominion, and everlaſting Praiſes over all, to whom it doth belong. Amen.

Given forth in *Harwich* Goal in *Eſſex*, the 16. day of the third moneth called *May*, 1660.

Where I ſuffer for the Teſtimony of Jeſus, through the envy of the Devil, who is the falſe accuſer of the Brethren.

POST-SCRIPT.

THough this Treatiſe was more eſpecially laid upon me, to write it unto the King, *and therefore to him was it directed; yet I could not but publiſh it, becauſe its ſervice reacheth ſo far in ſeveral Particulars, unto thoſe alſo, that have been engaged in the late wars on both ſides, as in declaring the Mighty Hand, and working of the Inviſible God therein, and for what cauſe theſe things have been ſuffered, and how they have been effected, which being truly conſidered, may cauſe many to bow before the Lord, and henceforward ceaſe rejoycing, in the deſtroying one of ano-*

another; and rather admire the Lords mighty and ſtrange workings, whereby he hath taken away the cauſe of boaſting (in the arm and wiſdom of fleſh) on both ſides, that ſo, none might glory but in the Lord; and many other things are declared in this Book, as a Teſtimony both againſt hypocriſie and profaneneſs; and what God will do, if repentance be not come unto ſpeedily, and alſo, the innocency, and juſt, and equalneſſe of the way, and order of the truth, and ſuch as live in the life of it, both in many things appertaining to Religion, and in things Civil, is here demonſtrated; with many wholeſome exhortations tending to righteouſneſs and peace, and the ſafety both of King *and* Nation, *and the contrary witneſſed againſt, which may be of great ſervice to many, if they in the fear of God will read it, and receive his witneſſe in them, the Light of Chriſt, which will anſwer to the truth, and for no other cauſe do I publiſh it, but that (if it be the will of the Lord) truth and peace may be encreaſed (which this directs unto) and that violence, and wars (which this bears witneſſe againſt) might ceaſe, and that ſo God may have the honour of all, unto whom it doth belong.*

G. F.

THE END.